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by Landseer Mac Kenzie

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THE COVENANT PEOPLE.

A MONTHLY EXPOSITORY of the PROPHECIES CONCERNING THE TWO HOUSES OF ISRAEL AND JUDAH.

EDITED BY

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("OXONIAN.")

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A MONOGRAPH OF LEVI.

BY

LANDSEER MACKENZIE,

Member of Council, British-Israel Association.

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PREFACE.

THIS pamphlet is not so much addressed to the general public as to my brethren the writers on and teachers of this grand and Bible-vindicating truth, and this because there are in it but few of the vast number of evidential points upon the cumulative strength of which we identify the British race with the House of "All Israel."

I have been moved to put it forth because I feel that, as a general rule, in their allotment of the tribes to the two Houses of Israel they are too superficial; that, not being a vital point, they have not troubled themselves to delve below the surface and give due weight to such evidence as there is, but are content to jog along in the old wheel-ruts without reflecting whither these conduct. I venture to think they conduct—and I submit the opinion with the deference due to many who are older in this science than myself—to Scripture confusion. I have therefore endeavoured, to the best of my ability, to collate the evidence.

I have hinted that there are two voices on this point. This is not good. Let us not forget it is British-Israel truth *versus* the world! We should study to present on all points a united front to—I was about to say the enemy, but the "enemy" are our friends, our kith and kin, to whom, as to us, are the "promises" and "the adoption." We hunt for them, we fish for them, we spend and are spent for them, we come to them day by day with our hands stretched out and full of a God-honouring, race-ennobling truth, and we ask them to cast away indifference and vain self-sufficiency and to share with us the dignified burden of this *full* "Gospel of the kingdom."

LANDSEER MACKENZIE

(Member of Council British-Israel Association).

A MONOGRAPH OF LEVI.

"IF the trumpet give an uncertain sound, who shall prepare himself to the battle?" With regard to the status of the tribe of Levi our trumpet does give an uncertain sound, for some of our writers make him a Judæan tribe, some no tribe at all, and some an "All Israel" tribe. It is not a matter of supreme importance, yet, considering how strong our position is and how many difficult points of Scripture it has elucidated—merely as a phase of theology even—it is well to reach out towards perfection.

In this enquiry let us keep in mind the forecast of Jacob as to the tribes "in the latter days" (Genesis xlix.), Levi and Simeon: "I will divide them in Jacob and scatter them in Israel."

Touching that as to Joseph, we do not hesitate to look for its fulfilment in modern days, and we must not therefore think that for Levi the forecast was spent at the time of the apportionment of territory among the tribes in the remote days of Joshua. We must accept it as the index finger to the history of Levi.

The sum of the tribes is 12—never, so far as I can discover, 13, unless it be in Ezek. xlviii., where Levi *now* receives a portion, raising the sum to 13. But if we pass on to 31 and following verses, we find that the tribes are still *counted* as 12, notwithstanding, of which Levi is one and Joseph one. From their first mention in Genesis to their last in Revelation, always 12. The symbology also throughout the Bible is 12. The sin-offering for the tribes was 12 (Ezra viii. 35; also Esdras viii. 65, 66), even after Israel was scattered among the heathen and cut off from the covenant.

In a former writing I permitted myself to sneer at the "substitution" idea. I take that back, in part. Manasseh was undoubtedly substituted for Levi for military purposes (Numb. i. 45, 47). So the sum of the fighting tribes was 12. There is no gainsaying the territorial division among the tribes (Josh. xiv. 2—4): $9\frac{1}{2} + 2\frac{1}{2} = 12$. So the sum of the territorial tribes is 12, Manasseh here also being substituted for Levi (Josh. xiii. 14). It becomes clear then, however the tribes are reckoned, the sum always remains 12, according to Bible usage. When Joseph appears, so does Levi, and, when Manasseh appears, Levi does not. Any other treat-

ment is unscientific. I do not regard Rev. vii. as an exception, and in holding this opinion I am in excellent company (see Appendix D of the Handbook to "British-Israel Truth").* But here, again, the sum of the tribes is 12, of which Levi is one.

Maugre all this, I have known British-Israel writers who have amplified the tribes to 13; I note that Cruden's Bible Concordance falls into this error. Surely a confusion of ideas! Is it because they see a separate territory allotted to Manasseh? Why be so restrained and modest? There were two parts of Manasseh, each with separate territories. Why not count the tribes as 14? But "what is worth doing is worth doing well." There were two parts of Dan, each with separate territories. Why—? It all comes back to this, if we ignore the literalness and fail to be guided by the exact terminology of Scripture, we soon get out of our depth.

It seems superfluous to *prove* that Levi really is one of the tribes of Israel, yet perhaps it is as well to make our emplacement solid by doing so; however, to some degree, this has been done by the foregoing considerations. We may add to them these:—Deut. xxxiii.: Here Moses blesses Levi and Joseph as *tribes*, although Simeon and Issachar are not mentioned. Deut. xxvii. gives a neat little summation of the tribes. Josh. xiii. 14: "Only unto the *tribe* of Levi he gave none inheritance." 2 Esdras i. 3: "The son of Aaron of the *tribe* of Levi."

The next witness is the high priest's breastplate. The stones were engraved each with the name of a tribe (Exod. xxxix. 14): "And the stones were according to the names of the children of Israel twelve . . . every one with his name . . . according to the twelve tribes." If we had only the latter part of the verse there might be a doubt whether Levi was excluded and Manasseh substituted, but having the former part, "according to the names of the children of Israel," no room for doubt is left. The names of Joseph and Levi were on the breastplate, or, to put it another way, the names were those of the 12 patriarchs; so when we see the 12 tribes mentioned we must enumerate them thus, except in cases analogous to those named above. That this reading is correct is shown by reference to the historian of the Jews, Josephus (Book III., chap. vii.): "On these (stones) were engraven the names of the sons of Jacob." "Now the names of all those sons of Jacob were engraven in these stones, whom we esteem the heads of our tribes, each stone having the honour of a name, in the order according to which they were born." Thus the stone of Levi would be the third in the upper row—the carbuncle.

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* In pondering this chapter it should be borne in mind that "Joseph" is the tribal *covering* name of the combined descendants of Ephraim and Manasseh. Therefore to speak of Joseph *and* Manasseh is to make an error like in quality, and fully as gross, as to speak of Great Britain *and* Scotland. So, however the passage be understood, we cannot get rid of an error of some sort.

I think I may venture to say that we have here deduced a rule for enumerating the tribes under varying conditions, which cannot be infringed; the sum is always 12, and, with certain defined exceptions, Levi is one.

We can now proceed to apply this to history (2 Sam. ii. 4, 10, 11): "The men of Judah came and there they anointed David king over the house of Judah." "Ish-bosheth . . . was forty years old when he began to reign over Israel, and reigned two years. But the house of Judah followed David." "And the time that David was king in Hebron over the house of Judah was seven years and six months." One would suppose that the isolation of Judah was here limned in sufficiently broad lines, yet there are some who seem to regard Levi as an integrant of the House of Judah, needing therefore no specification—like a jack-in-the-box, in fact, lying *caché* in Judah's pocket, but springing forth with startling suddenness at a later date to stare less penetrating people out of countenance.

Here, again, Josephus (Book VII., chap. i.) removes all doubt: "At the same time he (David) informed them (the inhabitants of Jabesh-Gilead) that the tribe of Judah had chosen him for their king" (Ishbosheth was "ordained" by Abner), "the king of the whole multitude, excepting the tribe of Judah" (chap. ii.), "upon which there came to him (David) about 6,800 armed men of the tribe of Judah . . . for these had (till now) continued with Saul's son when the rest of the tribe of Judah had ordained David for their king." "Out of the tribe of Levi came 4,700, having Jehoiada for their leader. After these came Zadok, the high priest, with twenty-two captains of his kindred." *Besides* these there came armed deputations from all the other tribes in number 12, so making the total number mentioned 14 (chap. iii.). "He (David) reigned over the tribe of Judah *only* in Hebron seven years and six months." There is no ambiguity about this, and it further appears that Levi was taking an equal part with the other tribes of the "house of 'All Israel'" in the political movements of the time. It was whilst David reigned in Hebron over Judah "only" that Abner, Saul's captain, offered (2 Sam. iii. 10) "to translate" to him "*the kingdom*." So it is clear that "the kingdom," like the term "All Israel," comprehended 11 tribes, including Benjamin, Levi, and Joseph. Now, at a later time, over the affair of Absalom, the tribes fell away from David, but ultimately returned to their allegiance. Here the Bible gives us (2 Sam. xix. 41, 43): "And behold all the men of Israel came to the king," &c.; "And the men of Israel answered the men of Judah and said, We have ten parts in the king," &c. The reckoning of the tribes here, again, is correct, 12, including Levi, which becomes apparent when we remember that the men of Israel brought the king to the river, Judah and Benjamin having been all this time on the other side. For all that, Benjamin claims to belong to

"All Israel" (ver. 20). Ziba and 1,000 men of Benjamin came to meet the king, saying, "I am come the first this day of all the house of Joseph," &c., which makes the tribes of "All Israel" 11, inclusive of Levi. We arrive at the same conclusion from Josephus, though his method of reckoning is different (chap. ii.): "The whole people have eleven parts in him (David) and you (Judah) but one part." To this there is an editorial footnote, as follows: "I prefer Josephus' reading here, when it supposes eleven tribes, including Benjamin, to be on the one side and the tribe of Judah alone on the other"—again 12 tribes, inclusive of Levi.

In trying to divine why there should be a marked tendency with British-Israel writers to consider Levi as a Judæan tribe, I can only think of one reason, though I do not see a particle of evidence for the conclusion: the Temple being in Zion, it is natural to associate the consecrated tribe with the consecrated place. Well, suppose that to be the case, then, by parity of reasoning, since at one time the sanctuary was at Shiloh, Levi must have been an Ephraimite tribe; at another at Kirgath-Jearim, he must have been a Benjamite tribe; so the reason, if it exists, does not seem to give a very sure foothold. Yet, *after* the building of the Temple in Solomon's time, if the evidence I have relied upon so far is sound, Levi still remained an "All Israel" tribe, as I will go on to show.

We come now to the period of the secession (1 Kings xii. 20). "All Israel" called Jeroboam and made him king; "there was none that followed the house of David but the tribe of Judah only." Now, if we here had mention simply of Judah, we might have some excuse for taking it as a covering term; but we have two strictly limiting words —"none" and "only." We take credit to ourselves for giving full and literal value to Scripture statements and so we cannot avoid the force of the limitation here. Even Benjamin is excluded, though other passages might lead to an opposite conclusion. But it is evident the verse does not exist for nothing; it refers to the crisis of the secession and covers probably but a few days, during which Benjamin had not fully determined which House to adhere to. And the writer of 1 Kings is evidently determined to afford no opportunity for mistake as to his meaning, which is to absolutely segregate Judah. Clearly, then, Levi formed part of the "All Israel" House. I submit, then, we have now very completely turned Judah's pockets inside out, and we have not found Levi there.

We have now arrived at the point, epoch, and portion of Scripture where we have been wont to begin our investigations as to the allocation of Levi. The Scripture referred to (1 Kings xi.) is prophetical, coming by different channels to the House of Judah (verses 11, 13), and the House of Israel (verses 30, 31, 35) respectively: "I will surely rend the kingdom from thee" is in strict agreement with ver. 20 of the next

chapter, which is history, not prophecy, and, as we have seen, shows that Rehoboam actually was for a little moment bereft of "the kingdom." "I will not rend away all the kingdom, but will give one tribe to thy son." What is foreshadowed here is the rending away in displeasure of "the kingdom" *and the subsequent restoration for a definite purpose of mercy of one tribe.* The question of how many tribes constituted "the kingdom" is the crux of this matter—the rest is elementary arithmetic: the number was 11, as we have seen, and the one tribe Benjamin.

The other verses noted deal with the same matter from the "All Israel" side. Abijah tears the garment into 12 pieces, in just agreement with the Scripture method of reckoning the tribes. "Take thee ten pieces, for thus saith the Lord, . . . Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee." Jeroboam is not taught to expect *more* than 10, neither is he to expect *less.* Had he actually received less, we can easily conceive that he would have sat upon his tail and howled dismally; yet we find no record of complaint. It all seems plain and easy enough, yet our writers differ about it, as I have said.

Those who give Levi (*qua* tribe) to Judah and try to square the resulting difficulty by increasing the number of the tribes to 13 should reflect that it is out of harmony with the Scripture method, and that it can only be done by counting Joseph as two tribes. Now, as I have evidenced, when Joseph is eliminated so is Levi, Manasseh being substituted for the latter, and as a consequence Levi can be counted as a tribe to *neither* side. By illustration—having given power of attorney to another, you cannot at the same time act for yourself.

Those who give Levi to Judah and reduce the tribes of the other House to 9 commit, perhaps, a worse—at any rate a less excusable—error; because, whilst showing a very pretty respect for arithmetic, they show none whatever for the truth of Abijah the prophet. In their mouths the Scripture is broken. I venture to urge such to ponder over this matter again. Leave the "Higher Critic" to break the Scriptures; the simple literal is good enough for British-Israelites. It was good enough for Josephus, too; he does not wander from the plain 10 and 2. It would be tedious to quote the number of passages in which, from this time on, he speaks of "the two tribes;" but the cumulation emphasises the value of his witness, and I do not see why we should go behind him. Living so much nearer the time of the events, and having access to more ancient records and traditions than we, he surely should be better able to form a correct judgment. Besides, he is not alone; Esdras speaks of the 10 tribes, and never of more than two as forming the House of Judah.

The idea, however, obtains that the tribe of Levi joined Judah shortly after the revolution and it is founded on

2 Chron. xi. 13—17. But are we quite sure we attach the *right meaning* to the words? It seems to me that a good deal is supposed—(*a*) that the *tribe* of Levi joined Rehoboam; (*b*) that the tribe was uniformly faithful to God; (*c*) that they had no inclination to become Priests under the new cultus; (*d*) that they were not allowed to, even if they wished it; (*e*) that once having left their cities they could not return.

(*a*) "The Priests and Levites" is an expression used throughout Kings, Chronicles, Nehemiah, Ezra, Esdras and Josephus, even when it is manifest from the context, and the facts, that it could not mean the whole tribe. (*b*) *Qua* tribe, it was *not* faithful. Jer. ii. 8: "The Priests said not, Where is the Lord? and they that handle the law knew Me not." Ezekiel xxii. 26: "Her priests have violated My law, and have profaned My holy things." Chap. xliv. 10: "The Levites that are gone away far from Me, when Israel went astray, which went astray from Me after their idols,"—this verse alone proves that part of Levi apostatised and remained in "All Israel." Other verses could be quoted, but this is perhaps enough. (*c*) I have just proved that the tribe was not faithful; but take the case of Micah (Judges xviii. 30). Was this the only family of apostate Priests in Israel even in those early days? I trow not. (*d*) I doubt if ver. 14 will bear the inference. It says Jeroboam prevented them "executing the Priest's office unto the Lord"—*unto the Lord!* It would be policy to welcome those of Levi who were ready to minister at his brand new shrines, because "All Israel" must have felt a traditional reverence for the consecrated tribe, an influence which an unique distribution among them was designed to produce. It would be the *Protestants* only to whom he felt himself obliged to act harshly, since his aim was to disestablish the old form of worship. Therefore, *probably*—the word is of force in absence of direct negative testimony, and also in view of Ezek. xliv. 10, 12, which latter verse tells us that the Levites "*caused* the House of Israel to fall into iniquity"—probably Priests and Levites formed the nucleus of Jeroboam's new Priesthood, to whom others were afterwards added (1 Kings xiii. 33); "whomsoever would" does not exclude Levi, but opens a wide portal to all. Authorities are pretty well agreed that this heifer worship was still the worship of Jehovah, but under an attribute, and therefore not so shocking to the sensibilities of the nation as a direct plunge into the idolatry of the surrounding heathen would have been. I think the same view may be inferred from the words of Josephus (Book VIII., chap. viii.): "I have also made two golden heifers, dedicated to the same God . . . and I will ordain for you certain Priests and Levites from among yourselves that you may have no want of the tribe of Levi or of the sons of Aaron." (*e*) There is no reason for supposing that this revolution upset the social economy of the nation, or interfered with the rights of property. At a

later time we see that Ahab, though a wicked and arbitrary king, did not venture to seize the coveted vineyard of Naboth, but offered to buy it, meekly accepting refusal from his subject. There is no reason to suppose Jeroboam sequestrated the Levitical property—such a high-handed proceeding would have been too startling for his new subjects. *Some of the Levites left their cities voluntarily;* that is all that can be said. They were not turned out and dispossessed.

Well, having shown that these verses in 2 Chronicles do not, necessarily, bear the meaning we have been in the habit of putting upon them, the conclusion usually drawn from them is rendered just a wee bit tottery. However, let us ignore all this and say that the tribe of Levi went over to Rehoboam at this time. It was merely an incident of brief duration, not an enduring effect. Ver. 17: "So they strengthened the kingdom of Judah . . . three years." Josephus (Book VIII., chap. xiii.) says, "They augmented the kingdom of Rehoboam three years." This limit cannot be ignored; it is historical, and Josephus deems it essential to record it. To "augment" is to increase—by numbers, in this case. Some powerful cause, or causes, ended their stay in Judæa. Did they go up in the first year of Rehoboam? Perhaps not till the end of it. The important rearrangements ensuing on the secession must have taken Jeroboam some time to complete. Rehoboam, on his part, speedily fell into irreligious practices, and despised the worship of God. Now, if these godly men came to Jerusalem out of zeal for a pure worship they would have found themselves disillusioned. The same cause would lead to tythe difficulties. Whereas tythes had been paid to Levi by 11 tribes, now the same payment would fall upon 2 tribes, and speedily be regarded as an intolerable burden. How could the Priests and Levites live?

It is said that Jeroboam "placed guards on the roads leading to Jerusalem to stop the passage of the first-fruits from the country villages to the Temple." And this "remained in force till the reign of Hosea" (Smith's Bib. Dic., "Nethophah"); and it was also to prevent worshippers going to Jerusalem. In the time of the revival, in the days of Hezekiah, we read (2 Chron. xxxi. 4—10) that he commanded that the portions of the Priests and Levites should be given them, and the Chief Priest confessed that *now* they had enough—which seems to imply that in previous reigns the people of Judæa *also* had been lax in the matter of tythes, even to the priesthood of their own tribes. Naturally Levi would return to their cities in Israel, and live by agriculture, and their flocks and herds. This is not a wild imagination; it is what actually happened in another such case. Neh. xiii. 10: "The portions of the Levites had not been given them, for the Levites . . . were fled every one to his field." As a punishment for the backsliding of Rehoboam, Shishak, king of Egypt, was brought up against

Jerusalem and spoiled the Temple, carrying away also the inhabitants from the captured cities of Judæa as recorded on the Egyptian monuments. This occurred in the fifth year of Rehoboam's reign; that is, after he had reigned four *full* years. It may well have been at the end of the three years under discussion, and so *the cause*, or one of the causes, which induced these Levites to leave Judæa for Israel, which was not then at war.

Now, I have been arguing that this is too brief an episode to warrant us in counting Levi as a Judæan tribe, and in support of this view we may notice that Josephus continues *after this* to count the tribes 2 and 10, as he does to the end of his history (Book VIII., chap. xi.): "Jeroboam . . . made a warlike expedition against Abijah, the son of Rehoboam, who had succeeded his father in the kingdom of the *two* tribes." And in the previous chapter he speaks of "the eighteenth year of Jeroboam's reign over the *ten* tribes." We have to remember also that none of the books of the Bible or the Apocrypha dealing with these and subsequent events ever speak of Levi as a tribe in connection with the Judæan tribes of Judah and Benjamin; and in yet further support of it we may make from 2 Chron. xxix. 34 the same inference — that no large and enduring augmentation in numbers of Judæan Priests and Levites took place. The text gives us to understand that it was only by careful arrangement that enough of them could be secured for the work to be done, which does not look as if Levi was there in anything like tribal proportions.

Using the invasion of Judæa by Shishak as a point of departure, take in round numbers 110 years (time of Jehu of Samaria), "the Lord began to cut Israel short." Take another 120 years (time of Pekah) and the trans-Jordanic tribes, together with (probably) Asher, Zebulon and Naphtali are gone. Take yet 20 years (time of Hoshea) and Samaria is clean swept of all its tribes. Take about 10 years more (time of Hezekiah of Judah) and 200,150 of the people of Judah "both small and great are carried away, *also* to Assyria," according to a clay cylinder of Sennacherib; so that (still in round numbers) 130 years before the Babylonian captivity of the Jews each of the 12 tribes was largely represented scattered throughout the empire of Assyria. When these tribes were successively taken captive, their conquerors were not so polite as to make an exception of the men of Levi amongst them, we may be sure; and so, as time went on, the number of "all Israel" Levites who *could* have resorted to Judæa, had they desired to do so, grew increasingly less. Thus, 140 years before the final catastrophe of Judah this question found its definite solution.

The Nethinim, originally of Levi, later had little of this blood left and were accordingly looked down upon as "strangers." But they had an essential function about the

Temple and thus derived a position of sanctity and importance. In short, associated with the Temple, the Nethinim were "somebodies;" apart from it they were "nobodies." How much more interest had they then in being faithful to the Temple than the Levite, who was "somebody" whether or no. Col. Gawler, speaking of the "Rock Records in India," transliterated into Hebrew, makes mention of "the Getæ, Goths, the tribe of Dan and the Nethinim." I refer to this to show how rapidly and how widely the consecrated tribe *may have* spread abroad, though the Temple service was yet going on.

Again, the Rechabites, who were scribes, and specially honoured and sanctified, are said to be a community 60,000 strong still dwelling near Mecca in Arabia (Smith's "Biblical Dictionary").

At the time of this "final catastrophe" "Jerusalem was bereft of well-nigh all its defenders" (Smith's Bib. Dic., "Zedekiah"), and the king is said to have had no more than 10,000 fighting men left to him. Now we can hardly suppose the clergy to have outnumbered the army; but take the liberal assumption that they equalled it. It is conspicuously ridiculous to dub such a remnant "The tribe of Levi." Besides this there were the minor captivities under Edom, the Philistines, and Syria, added to which was the leakage by sea, and in other ways, which went on during the whole time of the two kingdoms, as well as before, and the acknowledged practice by the Phœnicians of kidnapping the Israelites and selling them for slaves, possibly, in some cases, beyond the limits of the then known world. The captivity of the trans-Jordanic tribes would involve 13 Levitical cities—as many as there were in Judah and Benjamin—and from the geographical position of those tribes their Levites would have been, for centuries, more out of touch with the Temple and the various religious mutations which took place than those situated in more adjacent parts; Josh. xxii., indeed, anticipates this. It is probable, therefore, that not many of these (2 Chron. xi. 13) "resorted to" Rehoboam.

With regard to those who did—which we have already discussed—supposing they "left their suburbs and possessions" definitely, and in such wise that they could not return and resume them. Then they had the alternative to climb down from their high moral position, and join Jeroboam's priesthood, or to flee the country. They might have chosen the latter, and have founded, outside Palestine, a little community of faithful worshippers. Undoubtedly there were many such communities of Jews recorded at a somewhat later date, but we have no right to assume they were founded only about the time when we find mention of them; on the contrary, some of them may have been very ancient. Thus Philo "makes the Jewish envoys say to Caligular that all the more noted islands of the Mediterranean were full of Jews." Simon Maccabees, in seeking extradition for certain offending

Jews, wrote letters "to all the countries, and to Sampsames, and the Lacedemonians, and to Delus, and Myndus, and Sicyon, and Caria, and Samos, and Pamphylia, and Lycia, and Halicarnassus, and Rhodus, and Phaselis, and Cos, and Side, and Ardus, and Gortyna, and Cnidus, and Cyprus, and Cyrene." (1 Macc. xv. 21—23). There was a rich and powerful community at Cos, and Cyprus was the first scene of Paul's missionary labours, and the birthplace of Barnabas—a Levite. I have given this long list because we are not deceived by the term "Jews." The misuse of it is by no means modern, but as employed by ancient nations covered the Hebrew race. I assume where Israelites were, there were the Levites among them. I shall be able to prove this in two instances later on.

Perhaps, before having proceeded to distribute the Levites to the four winds—with such lavish impartiality—I ought to have established as a fact that there were Levites in "All Israel" to be so distributed. Although there can be no reasonable doubt that there were, yet it is difficult to give a proof of it which shall be beyond controversy. We have an apparently comprehensive statement that the Levites out of Israel went to join Judah, but we have none, as a counterpoise, that any remained behind, or that any returned; and this is apt to form the opinion of the superficial reader, and shape his views as to the whole question. But in trenching somewhat deeper we must consider the character—I use the singular, for they were similar—of the writers of Kings and Chronicles. The first is attributed to Jeremiah, the latter to Ezra—stern, uncompromising men, jealous for the honour of God and of their order. Just as Israel in his outcast condition lost that name—one who was "cut off from the covenant," and "dead," could not be regarded as "a Prince of God,"—so in these books the apostate Levites are considered to be unworthy the name of the consecrated tribe, and are no longer spoken of as the Priests and Levites, or as Levi, but are not named at all, or spoken of under another name —"Chemarim." That word is found in the margin A.V., but is translated in the text "Idolatrous Priests." Take Zeph. i. 4: "I will stretch out My hand upon Judah, . . . and I will cut off the remnant of Baal from this place, and the name of the Chemarims with the Priests;" and 2 Kings xxiii. 5: "And he (Josiah) put down the Chemarim whom the Kings of Judah had ordained to burn incense . . . them also that burned incense to Baal." These two texts apply to Judah, and the following, which applies to "All Israel," uses exactly the same term (Hosea x. 5): "The inhabitants of Samaria shall fear because of the calves of Bethaven . . . and the Chemarim thereof . . . for the glory thereof, because it is departed from it."

Were these Chemarim imported strangers—foreigners? Considering Judah first, I think the evidence is in favour of their being of Levi (2 Kings xxiii. 8, 9): "And he brought

all the Priests out of the cities of Judah, and defiled the high places where the Priests had burned incense." "Nevertheless the Priests of the high places came not up to the altar of the Lord in Jerusalem, but they did eat unleavened bread among their brethren." This still refers to the Chemarim of ver. 5, and it shows very plainly that they were Levitical, for if foreigners they would not have had the option of going "up to the altar of the Lord" (Jehovah); neither, probably, would they have felt any obligation to eat "unleavened bread." Jer. ii. 8: "The Priests said not where is the Lord? . . . the pastors also transgressed against Me and the prophets prophesied by Baal." All these are in the same condemnation; so if we assume the Priests to have been foreigners, we must do the same for pastors and prophets also—which is simply absurd.

We know how exclusive were the Jews, their pride of race, and their intolerance of strangers. Is it thinkable that they should have invited foreigners to be Priests over them? Is it thinkable that there should be no specific record of such an invitation, and that the Priests and Levites should have tamely submitted to it? No! it is clear that there were two Church parties, one faithful, the other idolatrous, and each had its times of dominance; and in those days there were many "vicars of Bray, Sirs."

The above-quoted text from Hosea shows that Jeroboam's Priests were called Chemarim, and Josephus, in the passage already cited, says in plain terms that Jeroboam ordained Levites for this purpose. So we may pass to the consideration of the Priests of Baal in Samaria. Now this same term was applied to Priests of Baal in Judah, and I have argued that in all reasonable probability they were of Levi. There is, therefore, no reason why the tribe should have held aloof from the same abomination in "All Israel."

The many times that I have heard that soul-stirring chapter, "How long halt ye between two opinions?" read in our churches—searching words for the compromisist and the "wobbler."—"They cut themselves, after their manner, with knives and lancets," "and leaped upon the altar which was made." A mental picture of frenzied, half-naked, monkey-like foreigners always comes up, but never that of the grave and reverend Hebrew. Yet I think investigation must dissipate that picture.

Jehu celebrates his accession to power with a wholesale extirpation of (2 Kings x. 19) "the prophets of Baal, all his servants and all his Priests"—and we may notice in passing that these ministers of Baal were scattered (ver. 21) throughout "All Israel," even as Levi had always been. There is a marginal reference at "Prophets" to 1 Kings xxii. 6, where Ahab and Jehoshaphat are contemplating a little warlike "flutter." In this chapter the two chief actors are Micaiah, the son of Imlah, and Zedekiah, the son of Che-

naanah. You cannot differentiate between them in any way save that they hold different creeds; they both speak in the name of the Lord,—which proves nothing, for Baal means Lord also. They were both Hebrews—the latter coming of a high Benjamite family. But being Ahab's prophets these were Priests of Baal, or Ashtoreth, or both. In an article upon *this* Zedekiah (Smith's Bib. Dic.), the writer takes that view; Josephus, speaking of those slaughtered by Elijah, calls them prophets, whilst the Bible calls them Priests; the terms are synonymous. I have nowhere found a suggestion that they were foreigners, although the forms and ceremonies of their cult were foreign. Considering the circumstances of the time, the probabilities are that there were Phœnicians among them—some might say they were mostly Phœnician. Well, assume that. When Jehu made this gigantic slaughter, surely in those hasty times a much less thing would have been a *casus belli*. Yet Phœnicia maintained an unruffled calm. Why? Evidently because it was no affair of hers; the victims were Hebrews, and the aged Jezebel had outworn her friends. So that assumption will not square with the facts.

We must not set Levi on a pinnacle of virtue apart from Israel in general and argue from that. In all times, ancient or modern, and all the world over, there is no pride like Priestly pride—the *office* paramount; if not to the true God, then to some other. Let a man of caste become never so degraded, the last skin he will cast will be caste pride. Baalism was dignified, from time to time, as the state religion. Why should not Levi become a minister at the exalted shrine of Baal? Almost the last words of the Old Testament are (Mal. ii. 1, 8, 9) "O ye Priests," "ye have corrupted the covenant of Levi;" "Therefore have I made you contemptible and base." "He shall purify the sons of Levi." Chap iii. 3. Why "purify" if they were already pure?

There is one other mantle of which, if we lift the corner, Levi will be revealed to us underneath—the "sons of the prophets," or the school of the prophets. This was founded by Samuel—himself an "All Israel" Levite. Of this body Smith's Bib. Dic. says, "There is no reason to think that these consisted exclusively of Levites, but there are many signs that the members of that tribe formed a large element in the new order." Now these prophetical communities, we know, were to be found in "All Israel" subsequent to the rebellion, their members sometimes powerfully intervening in political matters.

Traces of Levi in and after the captivity of "All Israel" are very few, but for that reason all the more important to be noted. The reason lies near to hand. Levi was so scattered among and intimately commingled with the other tribes that we are not warranted in expecting to find the tribe,

after the captivity, dwelling in separate communities under their own name, though we may find more or less indefinite identities of some of the other tribes about the world.

But we have the two following items of direct evidence that Levi was involved in the "All Israel" captivity.

We learn from 2 Kings xvii. that the Assyrian conqueror, in accordance with the traditional policy of those kings, brought men from other parts of his empire and "dumped" them in Samaria to fill the aching void left by Israel. These men, finding the carnivora inconveniently fierce and hungry, felt themselves to be on "Tom Tiddler's ground," and, with the superstition of the age, lost no time in seeking to propitiate the "god of the land." The king of Assyria, adopting their humble suggestion, sent them "one of the Priests" he had carried away, to teach them the ropes. Now, here Josephus says "Priests," in the plural, and it certainly seems more likely that the *quasi*-Judaism of the later Samaritans should have arisen upon the ministrations of several teachers than of one. Well, it is quite clear, then, that Priests and Levites formed part of the captivity of Samaria, inasmuch as the Assyrian monarch was able to satisfy the petition of his faithful lieges—*from stock*.

Tombstones are solid, hard, cold facts! The Crimean inscribed tombstones, spoken of by Neubauer, to the memory of three men of Levi, are no exception to the rule. Moreover, a particularly useful fact for my present purpose, as showing that so late as the time of our Lord there were Levites who dated their exile back, not to the fall of the Temple, but to the captivity of Samaria—721 B.C. "Lumen," who is a "lightning pilot" among the rocks and shoals of chronology, in his wonderful book on Daniel, notices these inscriptions and shows how the dates given exactly square with that of the deportation of the last contingent of the "Lost Tribes." It is too much to quote, but very interesting, as are all his writings.

I believe there has been some critical disputation relative to these stones, of the exact scope of which I am ignorant, but the following quotation—which purports to be the record of a personal visit to the Tauric Peninsula—would seem to shed a fresh light on the matter. If my memory serves me these tombstones are said to have been carried to the Museum at St. Petersburgh. But perhaps the suggestion may not be unwarrantable that it is merely casts of them which are at St. Petersburgh—a practice very usual in such collections.

From an American scientific journal, "Records of the Past": "One of the most interesting places in the Crimea is the 'Valley of Jehoshaphat,' into which projects a promontory, with precipitous faces on either side, several hundred feet in height. The surface is covered by massive ancient ruins, while many passages lead down to extensive excavations, with windows opening out upon the face of the precipice

below. The neck of the promontory is crossed by a solid wall of defence, which is penetrated by a single gateway. This place is now known as Tchoufont-Kalé, or 'Jewish Fortress,' and is occupied by a sect of Jews known as the Karaites, who are said to have been here since the year 460 B.C. The Karaites maintain that many Israelites went with the armies of Cyrus, Cambyses, and Darius, in their expeditions into Scythia, and that to these were given the Tauric (bull) Peninsula. The Karaites differ from the Talmudists in rejecting tradition and adhering strictly to the letter of the Bible. . . . The reputation of the Karaites for morality is unexceptional, and their honesty and probity are proverbial. . . . But now only three families are left. . . . They were Troglodites. . . . Ruins of unknown age cover the surface of the peninsula. Crypts, whose history stretches back to unknown periods of time, are reached by winding staircases cut in the rock beneath their feet. . . . Recently a collection of manuscripts, many of them dating from before the 9th century, which had been kept at this school, were purchased by the Russian Government for the sum of $50,000. Near by is a cemetery, with inscriptions dating from the 1st century of our era. One of them reads, 'The Rabbi Moses Levi died in the year 726 after our exile.' Another reads, 'Zadok the Levite, son of Moses, died 4,000 years after the creation, 785 after our exile.' To these we can add another on the authority of Neubauer: 'This is the tombstone of Buki, the son of Izchak the Priest. May his rest be in Eden in the time of the salvation of Israel. In the year 702 of the years of our exile' (A.D. 6)."

And now, quitting the more or less firm ground we have been travelling upon, I permit myself to soar, in speculative mood, into the air. At the same time, in order not altogether to lose touch of *terra firma*, I will keep my guide-rope trailing all the time.

In Jer. xxxi. and xxxiii., by the mouth of the prophet, we have the solemn promise of God as to the perpetuity of the nation, of the throne, and of the Levites, whilst the two latter are notably bracketed together. All three are guaranteed in terms identical—terms of phenomena that are *daily* manifest to our senses. Whilst quite unable to explain how the literal details can be made good, everyone who accepts Jeremiah as an inspired writer must look in firm trust for the realisation of these three promises. Now the vast body of evidence—not only Biblical, but Historical—which elevates the British-Israel belief to the position of a theorem assures us that we have in Britain the nation and also the throne, the latter not merely inferential, but demonstrated by actual genealogy—see Milners "Royal House of Britain an Enduring Dynasty." But what of the third promise relating to the Levites? Here we are dumb—so far as I am aware, there is not one tittle of positive evidence. Yet, deferring to prophecy, from Jacob

on, our faith must be that, where the tribes of Israel are found, or where the throne is found, there must Levi be.

These are our premises; this is my leaping-off place.

In consulting Granger, "The Seed of Isaac," I could not but be struck by the similarities brought out in his chapter on the ancient Britons, between the Druidical customs, manners, and religious line of thought, and those of Israel. Mr. Granger does not go so far as to claim identity between the Druidical and Levitical priesthood—though the thought may have lurked in the back of his mind—but, if my argument may be deemed sound so far, I may venture to do so. In saying this I desire not to be misunderstood. It is *not* the same as saying that Levites invented Druidism. The hydra-headed chronological difficulty uprears itself before us; but, considering the probable leakage from the Israelitish tribes so far back as the time of the Egyptian bondage, even *that* is not *absolutely* impossible. It is merely to say that Levites of the all-Israel captivity coming into Britain found something not altogether unfamiliar or foreign to their religious ideas, took hold of it, and moulded it into what is yet known of Druidism. I postulate Levi for this, rather than any other tribe, because all these ancient priesthoods, the Levitical amongst them, consisted of learned men deeply initiated in their various mysteries, and added to this there was the hereditary Israelitish respect for Levi as the consecrated tribe. The "man in the street" would not seek the priesthood, but would say, "That is not my 'pidgin;' I am a warrior, or an agriculturist, or a stock-raiser," or what not. Amos is an evident exception "proving the rule." They demand his credentials as a prophet; he admits that he is not of the "sons of the prophets" (prophetical school), but a "herdman," yet asserts a direct mission from God. Beyond doubt where Levi and the other tribes of Israel were together the former would have the religious pre-eminence.

The signs of Baalism and Molochism in the several parts of what is now the United Kingdom are too evident in traditional custom, and in place-names, to admit of doubt, and they co-existed with Druidism. The latter, we may take it, was a pure and spiritual cultus, so far as anything not a direct worship of the one and only God (the God of Israel) can be so described. Human sacrifice has been attributed to it, but unjustly, perhaps, and probably through confusion with the other "isms" I have referred to. Granger says:—"The Supreme Being was worshipped under the name of Hessus, a word expressive of the attribute of Omnipotence, corresponding with Hezzuz in the Hebrew, which is given to God (in the Bible) in many places, signifying strong and mighty." "Cæsar tells us that belief in the immortality of the soul was the groundwork of all their virtue" . . . "also that it was a tenet of theirs that 'whosoever shed man's blood, by man should his blood be shed;' he almost quotes the words of Scripture itself."

Authorities differ, as usual! Some consider Druidism indigenous to these islands, spreading hence. Others that it was very ancient, oriental, and imported. Well, why not? I see no inherent improbability. Noah, say, must have worshipped in some such form. The great patriarch, Abraham, dwelling at Mamre, may have shed a sacred association about the oak. The mistletoe, with its trinity of pure berries, and the three golden rays worn on the Druidical mitre, evidently typified a Trinity. Did Abraham live at too remote an epoch for any idea of the Trinity? I think the Trinity can be found in Gen. i. There is God on His heavenly throne, who said "Let *us* make man in *our* own image." There is the "Spirit of God which moved upon the face of the waters;" and there is the *executive* God who "made two great lights," whom John i. 3 identifies with Christ. Behold, then, God the Father, God the Holy Spirit, and God the Son. And Melchisedek the Priest —of what ritual? Evidently an orthodox one, for Abraham gave him tythes. Morgan ("St. Paul in Britain"), who gives many interesting particulars of the Druids, says that Druidism originated with Seth, and in a corrupted form, "became the religion of Mithras in Persia, of Baal in Assyria . . . and of the two 'apis," or calves, as they are rendered in our version of the Scriptures—of the kingdom of Israel."

A writer in Smith's "Biblical Dictionary," speaking of the calf worship of Samaria calls it a "venial" error. It does not appear to have been a sin unto (national) death, for (Hosea xiii. 1) "when Ephraim offended in *Baal* he died." The prophets, and those who were sound for the Mosaic law, condemned both with little distinction, as is only natural. But it does not appear to have involved a complete abandonment of Mosaic ritual, being a bastard Jehovahism—a worship of the true God under the single attribute of power, and, so far at least, much the same as Druidism. Neither could Baalism have appeared as black, to the ruck of Israelites, as the prophets painted it. One thing is clear—in good or bad repute, in or out of Palestine, the Israelites stuck to their belief in themselves as a covenant people, bringing it with them into these islands. Brith-ain = "covenant-people," became the name of the country; and Baal-berith = "Lord of the Covenant," was one of the titles of that God. Neither could human sacrifice have been very revolting to their religious ideas, for did not God command their great forefather, Abraham, to sacrifice his only son? And would he not have done it, but that a substitute was provided at the last moment? And were not the lives of all the firstborn forfeited, and had they not to be redeemed, even under the law of Moses? Without doubt the Israelites would find plenty of specious argument to prove human sacrifice a God-ordained rite. We have then, in Samaria, two religions, both, probably, springing from the same primitive root, but one less impure in its development than the other.

In the British Islands also, at a later date, a not merely similar condition, but a virtual identity of the two cults obtained:—it is a strong racial identity point. But it may seem somewhat of a wonder that the Israelites, rebuked and outcast for these very apostacies, should have yet perpetuated them here. We must not forget that for centuries, all through the period of the Kings in fact, they had lost access to the sacred book of the law. The Levites, therefore, would have conserved nothing beyond the broad outlines of Jehovahism, whilst being deeply learned in the mysteries of the cults in question. The law was onerous and easily forgotten, and we note the shuddering horror with which Judah — the chosen guardian of the script — learned how far they had departed from the Mosaic ordination when the book of the law was rediscovered in the time of the good King Josiah, 620 B.C.

If, then, Levi left Palestine with only such a limited knowledge of the law, they clearly could not have brought a *more* profound knowledge of it into these islands. But just so much agrees with the evidence. It is claimed that our law is founded on Druidical law, and it is also claimed that it is founded on God's law; therefore the Druidical law must have been founded on God's law. Many of our fundamental principles of common law, says Hughes, may be traced to the usages of the ancient Britons. Morgan ("St. Paul in Britain"): "The Druids teach that by no other way than the ransoming of man's life by the life of man is reconciliation with the divine justice possible. The doctrine of vicarious atonement could not be expressed in clearer terms." "The canonicals, sacrifices, sacred order of a priesthood, three leading feasts, the unhewn stones for the Jehovah-altars, were Druidical institutes."

Canon Lysons speaks of "their views of the immortality of the soul; their perception of their being the children of the great God, as Cæsar informs us; their traditional belief in the triune power of the Godhead."—Granger. Again, the Druids had their High Priest. Their priesthood was hereditary, passing from father to son.

It consisted of three orders; first, the Ovates, who offered the sacrifices of the people, corresponding with the sons of Aaron; second, the Bards, corresponding with the "sons of Asaph" among the Levites; third, the Druids, who were the theologians and philosophers of the day, whose duties were similar to those of the Levites. "No sacred rite," says Dio. Siculus, "was ever performed without a Druid. The people were submissive to their commands. So great was the veneration in which they were held that when two hostile armies, inflamed with rage, with swords drawn and spears extended, were on the point of engaging in battle, at their intervention they sheathed their swords and became calm and peaceful." "They were dispensers of justice (compare Deut.

xvii. 7—10; 2 Chron. xix. 8—11; Ezek. xliv. 24) and teachers of the youth that flocked in great numbers (even from foreign parts) to their many seminaries throughout the island." "The Druids were considered to be a holy people, a nation of Priests common to all the tribes of Britain. Their duties, characteristics, and dress were strikingly in consonance with those of the Levitical priesthood." "They offered in their worship sacrifices, sheep and oxen. The animals were selected with great care. The sacrifice was offered by the priests appointed for that purpose; generally the sacrifice was divided into three parts, one of which was consumed upon the altar, one fell to the share of the Priest, the person who brought the sacrifice feasted with his friends on the third." "They were exempt from military service, and enjoyed immunity from all tribute." "Like the Hebrews and Saxons, they computed their time by nights and not by days, which was, says Dr. Henry, 'A custom they had received from their most remote ancestors by tradition.'" "They taught that the world had a beginning and that it would eventually be destroyed by fire."

In the arms of the United Kingdom, just as the lion is taken to signify Judah, the unicorn Ephraim, the harp that of David, the Tudor-rose the rose of Sharon, so the portcullis is taken to represent the High Priest's breastplate, thus indicating Levi.

Our friend, Dr. Heywood Smith, has noticed that in the arms of Westminster, as anciently presented, there were *twelve* openings in the portcullis, the significance of which number in this relation I need not emphasize. But in later presentments the openings have been augmented to sixteen, possibly for no better reason than that the (presumed) old meaning and derivation of the symbol has been lost sight of.

Our friend Commander the Rev. L. Roberts, so well known to us all for his learned handling of the antiquarian part of our subject, gives the following quotation:—"The chief (arch) Druid and the Hebrew High Priest were similarly arrayed, even to the breast-plate of judgment, and the holy name upon his head gear. Hoares, 'Wiltshire,' gives us the finding in a cist, or barrow, at Stonehenge of a breast-plate upon the breast of a Druid, and this is described as having indentures for nine stones, these surrounded by zig-zag lines and having ouches at the corners for connection on to the dress." The nine stones instead of the Hebrew twelve is the little "rift in the lute." Why nine? Well, there may be a hundred sufficient reasons if we only knew them. Perhaps—presuming Levi—because there were but nine tribes in Britain at the time. Only eight appear to have shared the misfortunes of Samaria, including (part of) Levi, and excluding Zebulun and Dan. But if the latter was found already in these islands that would complete the nine before the coming of the Normans, whom we believe to have been Benjamin.

But someone may be inclined to take me up here, and

contend that the tally is right, excluding Judah, Benjamin and Levi in alliance, contrary to my judgment. Well, that I cannot admit by reason of what has gone before in this pamphlet, and for the following additional reasons. The numbers of Levi carried into the Babylonian captivity were not large (as shown) and the numbers which returned were so very small as to excite the wonder of commentators. Not that I share that wonder, since, seeing that the captive Jews were free to move about within the Babylonian empire and enjoy the privilege of citizens, it seems clear that in the course of 70 years many would have drifted into snug little back-waters of their own, or beyond the suction of the return. There is no evidence to show that Levi was a large constituency of the Jews at the time of our Lord's ministry on earth. Among the ten millions of modern Jews those of Levi are called Cohens and Levys, and still have a sacrosanct character. The Jew is his own household Priest, but the stranger Cohen, coming into his house, supersedes him in this for the time. They are well known and probably do not amount to 5 per cent. of the Jews. The belief that I have been led to is that at *no* time in the history of Israel was Levi with Judah in great numbers, *except* during the three years mentioned in 2 Chronicles.

And here may I be suffered during a digression? It is a very pleasant thought to me that, after all, very few of the sons of Jacob were responsible for the condemnation of our Messiah. Many of Judah even did not share the Babylonian captivity; many did not join in the return. And those actually responsible had become of mixed Idumean blood. A remnant of Judah and a sprinkling of Levi are all who rest under the self-invoked curse! Acts vi. 7: "A great company of the Priests were obedient to the faith."

It can be said, then, of this small portion of the tribe of Levi, as of Benjamin, that they always remained in covenant with God, having rested under the law until Christ, according to promise, established the new covenant, and then as Christians passed directly under that. So there are small portions of Israel which always remained faithful to the God of our fathers, and have never forfeited the blessings which Moses pronounced on Israel obedient. I make no doubt that this was a way-mark in the carrying out of God's covenant with the faithful Priest Phinehas. (Num. xxv. 12, 13): "I give unto him My covenant of peace . . . an everlasting priesthood," and it would seem that in this way only could it have been carried out. In comparing the blessing of Jacob (Gen. xlix. 5) with that of Moses (Deut. xxxiii. 8—11) upon Levi one cannot but be struck by the change of tone, the former reading more like a curse, whilst the latter is full of beneficence. Why? "They have observed Thy Word and kept Thy covenant," which is true of the portion above referred to. But to get back to the Druids. "Cassell's

Illustrated History of England" says "that the cairns and remains found in the British Islands are found in the same form only in Palestine."

If that is so it is an important identity link. The widespread character of the cult in these islands which gave rise to these rude stone monuments is shown by the monuments themselves. Probably the next most important relic of the kind after Stonehenge is to be found in the most northerly island of the outer Hebrides—in Lewis, which name our friend, the Rev. Marcus Bergmann tells me is just an equivalent for Levi. The work is known as the "Standing Stones of Callernish" and is situate on a hill at the inland end of an Atlantic loch. It is inferior to Stonehenge in the size of the stones and in not being of the trilithon type, but superior in that its stones are but little displaced and its plan less impaired. It is cruciform and oriented. In plan a circle, with avenues to the cardinal points. Thirteen stones in the circle, the central largest stone a little forward, facing E. Four smaller stones set edgeways in front of it, looking as though they might have supported a slab or altar. This within an horseshoe of smaller stones, set more thickly, with the opening E. On a hill about one mile and a-half away is another less important structure of the kind, much dilapidated.

Whilst in the island of North Uist I visited a sepulchral monument, several of which exist in the Hebrides, and which are locally called "barps." It has been opened and a body found. Upright slabs, roofed by others, form the sepulchral chamber, and the whole is covered by a huge cairn of stones, oval in plan and about 80 feet in longest diameter. It is upon a hill conspicuous over the whole island, and not very far away is a stone circle. There are few sepulchral monuments on a more important scale in the kingdom.

Irish legend—and there is no reason for doubting it, being strong, circumstantial and nationally accepted—Irish legend has it that Ollam Fola, whom we identify with Jeremiah, founded Mur Ollamhan, a "school of the prophets"—doubtless such as had existed in Samaria—which, as we have seen, consisted largely of Levites, and imposed the observance of the Ten Commandments upon the nation.

Let me here interpolate a further quotation from "Cassell's History of England," given (May 4th, 1898) in the *Banner of Israel*:—"The Druidical rites and ceremonies in Britain were almost identical with the Mosaic ritual." "McDermot, in his 'History of Ireland,' gives thirteen specimens of identical customs of the Celtic and Hebrew races."

Now we know that Jeremiah had the Divine commission to "build and to plant." But to build and plant is abortive without suitable foundation and soil. We cannot suppose that had Jeremiah come to the primitive inhabitants of Ireland, or to stone-age men, say, he would have found such a basis. Neither would God have led him to this without having first

prepared an emplacement; and the most natural means would have been to draw Levi here in advance—the hereditary depositaries of traditions and religious knowledge of their race.

I have already shown probability that the priesthood of these islands at the time, whether worshippers of Hessus or Baal-berith, had religious knowledge and feelings sufficiently in touch with a broad statement of Jehovahism to have afforded the necessary material for his Mur Ollamhan. And when we further consider that in his own rendering of God's promises he couples the Levites with the throne, it becomes difficult to avoid the conclusion to which I point—that Levi was the material Jeremiah used, for his mission was to build the throne. That he found full receptivity in this priesthood is, I think, further proved by the fact that Ireland became a seminary of religious learning for all the continent; and also by the fact that at a later time the Druids easily accepted Christianity, finding even analogy between the name of their deity Hessus and Jesus, whilst they already worshipped a Trinity.

On the authority of several ancient writers (see Morgan's "St. Paul in Britain"), Aristobulus—the same to whose *household* (for Aristobulus was then in Britain) Paul wrote in the Epistle to the Romans—was ordained by Barnabas and commissioned by Paul, the *first* bishop of Britain. Well, this Aristobulus was brother to Barnabas, a Levite of Cyprus and one of the seventy disciples.*

So a Levite was the first bishop of Britain.

And now I must not attempt to carry my speculations as to the later history of the tribe of Levi beyond this point. The rest is not open to us; it must be left to the fulness of time, when, in the great "round up" of the tribes of Israel, the All-seeing shall be pleased to sort them out of their present impenetrable involvement.

But I trust that in this monograph I have massed enough evidence and set forth the probabilities with sufficient lucidity to cause my brethren—should they consider the marshalling of the evidence to be reasonable and sound—to ponder the matter with a view to amending their apportionment of the tribes to the two Houses of Israel. The present very general practice, let me venture to say, strikes me painfully as a blemish upon our otherwise sound and logical presentment and harmonizing of the Scriptures.

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* *One writer* I have met with makes him of the blood royal of the Maccabees, and so a descendant of Phinehas, the man to whom God promised perpetual priesthood.

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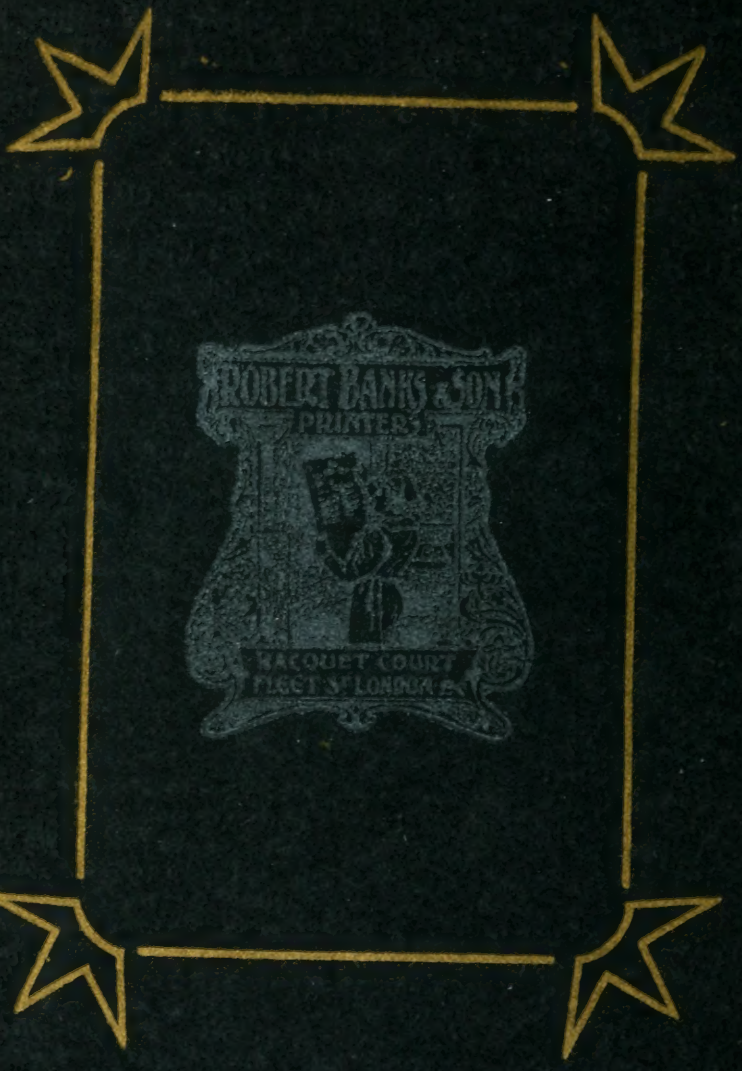
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